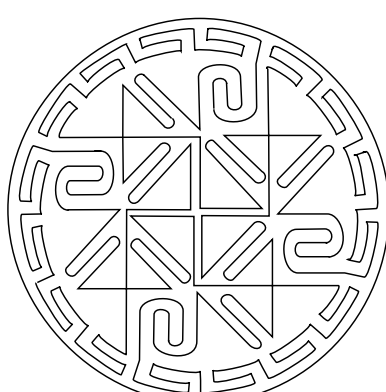


ARKANSAS INDIANS



Arkansas Archeological Survey

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NATIVE AMERICAN DATELINE: ARKANSAS

PREHISTORIC									
PALEO-INDIAN			ARCHAIC			WOODLAND			MISSISSIPPI
11,650	9500	2000	600	650	100 B.C.	0	A.D.	500	1500
Paleo-Indian hunters and gatherers enter present-day Arkansas	DALTON CULTURE 8500-7900 B.C. Adaptation to end-of-Ice Age environment	Gradual shift to more settled lifeway Plants are domesticated		Pottery making is introduced	Settled villages, agricultural lifeways HOPEWELL CULTURE 500 B.C. – A.D. 500		Bow and arrow replaces spear Maize (corn) introduced from Mexico	MISSISSIPPIAN, PLAQUEMINE, AND CADDOAN CULTURES, A.D. 900-1600 Large towns develop; maize agriculture; complex societies	
		POVERTY POINT CULTURE 2000-500 B.C. Earliest town and monumental earthworks in North America					PLUM BAYOU CULTURE A.D. 600-1000 Toltec Mounds are constructed in central Arkansas	PARKIN PHASE A.D. 1350-1600 Mississippian in eastern Arkansas	
HISTORIC									
PROTOHISTORIC									

1500	1600	1700	1800	1900
1541 De Soto crosses the Mississippi and meets Parkin phase people at Casqui	1543-1673 No record of Indians and Europeans meeting	1673 Quapaws welcome Marquette, Jolliet	1803 United States acquires Louisiana Territory	1887 Indian Allotment Act splits reservations into family allotments
1542 DeSoto dies in present-day Arkansas	1673 Quapaws welcome La Salle, who claims territory for France	1682 Quapaws welcome La Salle, who claims territory for France	1817 Cherokee reservation established in Arkansas	1890s Ghost Dance and Peyote religions introduced in Indian Territory
	1686 Tonti establishes first Arkansas Post	1687 Joutel visits Caddos on the Red and Ouachita Rivers	1820 Dwight Mission established among Cherokees	1934 Indian Reorganization Act restores civil rights
	1690 Tonti visits Koroas and Caddos	1690s Tunicas of southeast Arkansas move to Yazoo River in Mississippi	1825 Osages granted reservation in Kansas	1967 Arkansas Act 59 protects archeological sites on state land
			1826 Quapaws removed to Red River in Louisiana	1990 Native American Graves Protection and Repatriation Act
			1828 Arkansas Cherokees removed to Indian Territory	1991 Arkansas Act 753 protects unmarked graves
			1835 Caddos agree to move to Texas	

First Encounters—The Indians

CADDO INDIANS

by Ann M. Early

The Caddo lived in several tribal groups in southwest Arkansas and nearby areas of Texas, Louisiana, and Oklahoma from A.D. 1000 to about A.D. 1800. When visited by Spanish and French explorers around 1700, they were organized into three allied confederacies, the Kadohadacho on the great bend of the Red River, the Natchitoches in west Louisiana, and the Hasinai in east Texas. The Cahinnio, who were allies of the Kadohadacho, lived along the Ouachita River. Each confederacy was made up of independent communities, but all had similar languages and customs.

The Caddo were sedentary farmers who grew corn, beans, pumpkins, squashes, watermelons, sunflowers, and tobacco. Hunting for bear, deer, small mammals, and birds was important, as were fishing and gathering shellfish, nuts, berries, seeds, and roots. People who lived on the edge of the plains also hunted bison in the historic period. Bows, commonly made of Osage orange, or bois d'arc, wood, and stone or bone-tipped cane arrows were normal hunting equipment. People living near saline marshes or springs made salt by boiling brine in large shallow pans. Salt was used with food and was traded, along with bear oil or lard, bois d'arc bows, animal skins, and other goods to other Indians and European settlers. Horses and captives were also traded to the French for European goods in the early historic period. The Caddo also made elaborately decorated pottery vessels until metal and ceramic replacements were acquired from traders.

Men typically hunted, held most civic and religious roles, and were involved in warfare. Men and women shared some tasks in preparing gardens and building houses. Raising children, tending gardens, making food and clothing, preparing skins, and weaving mats were primarily women's work. During celebrations and ceremonies,

each gender occasionally had its own special activities as well.

Before trade clothing became common, men wore breechcloths and moccasins with deer and bison skins added in winter. Women wore deerskin or woven skirts. In warm weather they went topless, and they wore a skin wrap in winter. Deerskin shirts with colored and beaded designs and fringes were sometimes worn by both sexes, and other elaborate deerskin garments were used on ceremonial occasions. Both men and women also decorated their bodies with painting and tattooing. Women in particular sometimes tattooed their faces, arms, and torsos with elaborate designs. Men had several hairstyles; the most common was short with a long braided or otherwise decorated lock. Women wore their hair long and braided or tied close to the head.

Communities consisted of widely dispersed house-



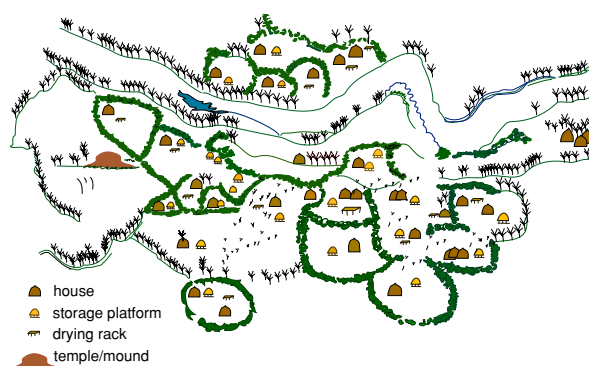
Caddo



holds separated by garden plots and woodlots. Each household or farmstead consisted of dwellings work areas for one or more closely related families. The size, shape, and number of dwellings varied. Some houses were circular, conical, and covered with thatch. Others were oval or rectangular, made of timber stuck vertically into the ground and daubed with mud, and roofed with thatch or bark. An elevated corncrib, outdoor work platform, and upright log mortar for pounding corn usually stood near the dwelling. Inside the house were sleeping and storage platforms where baskets and supplies were kept, and a central fireplace. Woven mats, made usually by women and often elaborately decorated, covered floors and benches, and were important ritual items. Each community also had at least one temple or religious building, originally on an earthen platform mound, where sacred objects were kept and the most important rituals were performed.

Society was organized by households and clans. Social position, marriage prospects, and some political roles were based on clan membership. Political leaders of the community, tribe, and confederacy were a ranked set of offices, with a priest, or *xinesi*, holding the highest civil and religious position in the confederacy. Other leaders took care of various secular or sacred activities, and one group, shamans or *connas*, performed a variety of rituals and treated illnesses.

The Caddo world was populated by many supernatural beings who had varying degrees of importance and power, with a supreme being, Ayo-Caddi-Aymay, having authority over the others. A series of rituals performed to ensure favorable relations between people and these supernatural beings and forces organized the annual cycle of life. These included a springtime planting ceremony, an 'after harvest' ceremony in the fall, and numerous ceremonies to commemorate birth, death, warfare, housebuilding, and other important individual and community events.



The multilayered organization of Caddo society provided a way to interact with Europeans. When European travelers approached, they were usually met on the path by a contingent of greeters from the community. The travelers would be escorted to the dwelling of the caddi, the community leader, or to a special structure, and be seated in a place of honor. Here community leaders shared with the Europeans a smoke of tobacco from a calumet—an elaborately decorated pipestem and bowl—which created a bond of friendship that extended to all members of the respective communities. In this way the Caddo recognized the relationships among different members of their own confederacy, and they were able also to incorporate Europeans within their hierarchically organized society.

The Caddo were important trading partners and allies of both France and Spain during the colonial era. However, epidemic diseases; competition and occasional hostilities with the Osage, the Cherokee, and the Choctaw; and the westward spread of American settlement eventually encroached on their domain. The Ouachita valley communities moved shortly after A.D. 1700, the last Red River communities were abandoned in the late 1700s, and in the nineteenth century most Caddo were forced to move first to Texas and then to reservations in Indian Territory. A large number of Caddos, now live near Binger, Oklahoma, where their modern tribal center is located.

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THE CHEROKEES IN ARKANSAS

by Hester A. Davis

The original homeland of the Cherokee Indians was western North and South Carolina, northern Georgia, and northeastern Tennessee. By the late 1700s so many Europeans were living in those areas that some Indians began moving west. By 1800 there may have been as many as 1,000 Cherokee living along the St. Francis River in southeast Missouri and northeast Arkansas, and only a few years later there were more than 1,000 living along the Illinois Bayou and the Arkansas River near what are now Russellville and Dardanelle.

Although they did not like contact with Europeans, they had accepted many European goods, like iron kettles for cooking, and guns. They built log cabins much like their white neighbors. They farmed and hunted, and traded with other Indians in the area. In 1805, a government trading post was established at Spadra to provide goods to the Cherokee, and in return the Cherokee sold the trader skins and bear oil (used for food and lighting lamps).

The Osage Indians, who lived in southwest Missouri, used most of northern Arkansas for hunting. Osage hunters were constantly attacking Cherokee farmsteads. The Cherokee would fight back, and complained to the government that they were not protected. In 1817, the government established an official reservation for the Cherokee in Arkansas where they were supposed to be able to live without threat from the Osage. Fort Smith was also established as a military post so that soldiers could stop the Cherokee and Osage from attacking each other. By this time

there may have been as many as 3,000 Cherokee in Arkansas, a few of whom lived along the Buffalo River and its tributaries while most lived along the Arkansas River.

In 1820, a minister arrived and established Dwight Mission about five miles north of the Arkansas River on Illinois Bayou. This mission was to provide religious services for the Indians, and a school for Cherokee children. By 1824, the mission had a large dormitory building where upwards of 70 to 80 children lived during the week, a dining hall, several log cabins used as houses by the teachers and missionaries, a mill for grinding flour, a saw mill, a smokehouse for preserving meat, and a carpentry



Cherokee



shop. In all, there may have been as many as 30 buildings. A cemetery for this community was established on a hill nearby. The land where all the Dwight Mission buildings were is now under the waters of Lake Dardanelle, but the cemetery is still on the hill nearby.

The Cherokee in Arkansas had several prominent Chiefs over the years. One was called "The Bowl." He and several families settled south of Dardanelle on Dutch Creek, but they did not stay there long. By 1819 they had moved south to a prairie near the Red River in present Miller County, and after a year there, they moved on to Texas.

Chief Toluntuskee was the first Chief and it was he who invited the missionaries to come to the area. When he died, his brother John Jolly became Chief. Although the "community" of Cherokee farmsteads was spread over many miles along the River and up Piney Creek and Illinois Bayou, people would come together for various festivals, particularly one in the summer called the Green Corn Ceremony. There would be ceremonies and dances, and stickball games played by the men and boys. Stickball is a game played by two teams. Each person holds a stick with a little net at the end, and there is a small rubber ball that each team must get to the opposite end of the field without touching the ball with their hands. It can be a very rough game! It originated among Indian tribes in the southeast United States, and is still played today by the Cherokee.

By 1828, the white settlers were again pressuring the Indians to move farther west. The Territory of Arkansas had been established, and more people wanted the land where the Cherokees were living.



All the people at Dwight Mission moved 150 miles west into Indian Territory (Oklahoma) in 1829 and most of the Cherokee followed. The reservation was dissolved and the area of the Ozarks was open for white settlement.

Ten years later, in 1838, thousands of Cherokee from the East were moved to Indian Territory by the U.S. Army. This removal is known as "The Trail of Tears" because so many Indians lost their lives on that long walk in the winter of 1838-39. Some of these groups came up the Arkansas River, or overland through southern Missouri and northwest Arkansas, before ending up near Tahlequah, where the headquarters of the Cherokee Tribe is today.

Although most Cherokee moved west with their friends and relatives by 1840, there are still many people in Arkansas today of Cherokee descent. There are now about 150,000 Cherokee living in Oklahoma. There are also over 3,000 Cherokee still living in western North Carolina, descendants of those who hid in the mountains when the soldiers came to lead them to Indian Territory.

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First Encounters—The Indians

OSAGE INDIANS

by George Sabo III

The Osage Indians lived along the Osage and Missouri rivers in what is now western Missouri when French explorers first heard of them in 1673. A seminomadic people with a lifeway based on hunting, foraging, and gardening, the seasonal movements of the Osage brought them annually into northwestern Arkansas throughout the eighteenth century.

Three principal hunts, each organized by a Red River council of elders, were held during the spring, summer, and fall. The men hunted bison, deer, elk, bear, and smaller game. The women butchered the animals and dried or smoked the meat and prepared the hides. The women also gathered wild plant foods and at the summer villages tended gardens of corn, beans, squash, and pumpkins. Surplus products, including meat, hides, and oil, were traded to other Indians or Europeans. The Osages acquired guns and horses from Europeans during the eighteenth century, which enabled them to extend their territory and control the distribution of European goods to other tribes in the region.

Most men shaved their heads, leaving only a scalplock extending from the forehead to the back of the neck. The pattern of a man's scalplock indicated the clan he belonged to. Men wore deerskin loincloths, leggings, and moccasins, and bearskin or buffalo robes when it was cold. Beaded ear ornaments and armbands were worn, and warriors tattooed their chests and arms.

Women kept their hair long and wore deerskin dresses, woven belts, leggings, and moccasins. Clothing was perfumed with chewed columbine

seed and ceremonial garments were decorated with the furs of ermine and puma. Earrings, pendants, and bracelets were worn, and women decorated their bodies with tattoos.

Osage communities were organized into two divisions called the Sky People and the Earth People. According to their traditions, Wakondah, the creative force of the universe, sent the Sky People down to the surface of the earth where they met the Earth People, whom they joined to form the Osage tribe. Each division consisted of several families related through the males, called clans, that organized social events and performed rituals for special occasions. Each clan had its own location in the village camping circle and appointed representatives to village coun-



Osage





Village
life followed
rules and customs
established by a group of
elders known as the Little Old Men.

cils which advised the two village leaders - one representing each tribal division.

Villages were laid out with houses on either side of a main road running east and west.

The two village leaders lived in large houses on opposite sides of the main road near the center of the village. The Sky People clans lived on the north side of the road, and the Earth people clans lived on the south side. Council lodges for town meetings were also constructed in the larger villages. Osage houses were rectangular and sheltered several families. Measuring up to 100 feet long, they were constructed of saplings driven into the ground and bent over and tied at the top. Horizontal saplings were interwoven among the uprights, and the framework was covered with hides, bark sheets, or woven mats, with smokeholes left open at the top. Most houses had an entrance at the eastern end. A leader's house had entrances at both ends.

To join the ranks of the Little Old men, serious-minded individuals had to undergo training that began during boyhood and lasted for many years. Little Old Men passed through seven stages of learning, at each stage acquiring mastery of an increasingly complex body of sacred knowledge.

Ceremonies were performed for important activities and events, including hunting, war, peace, curing illnesses, marriages, and mourning the dead. Many of these ceremonies required elaborate preparations and participants would often wear special clothing and ornaments or paint elaborate designs on their bodies. Each clan had specific ceremonial duties that in combination served to sustain the well-being of the tribe.

Osage lands in Arkansas and Missouri were taken by the U.S. government in 1808 and 1818, and in 1825 an Osage reservation was established in southeastern Kansas. Today there are about 10,000 Osages listed on the tribal roll, many of whom live in and around Pawhuska, Oklahoma.

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First Encounters—The Indians

QUAPAW INDIANS

by Carrie Wilson and George Sabo III

Quapaw Indians lived in four villages around the confluence of the Arkansas and Mississippi rivers when they were first contacted by the French explorers Marquette and Jolliet in 1673.

The Quapaws grew corn, beans, squash, pumpkins, gourds, and tobacco in fields near their villages. Fruits, nuts, seeds, and roots were collected. Deer, bear, and buffalo were hunted, and wild turkeys, waterfowl, and fish were taken seasonally. After contact with Europeans, melons, peaches and chickens were raised.

Quapaw women wore deerskin skirts and went topless during the warm seasons. Married women wore their hair loose, but unmarried women wore braids rolled into coils fastened behind each ear and decorated with ornaments. Men went naked or wore loincloths during the warm seasons. Leggings, moccasins, and robes were worn by both sexes during the cold seasons.

The family was the basic unit of Quapaw social organization. Groups of families related through the males were joined into clans. Clans were named for animals, heavenly bodies, or natural phenomena like thunder. Clan members believed they were descended from a common ancestor; this gave them a strong sense of shared identity and mutual obligation.

Villages consisted of rectangular houses arranged around an open area or plaza. Houses were constructed of parallel rows of long poles driven into the ground with tops bent over and tied together. Horizontal branches were interwoven among the uprights, and

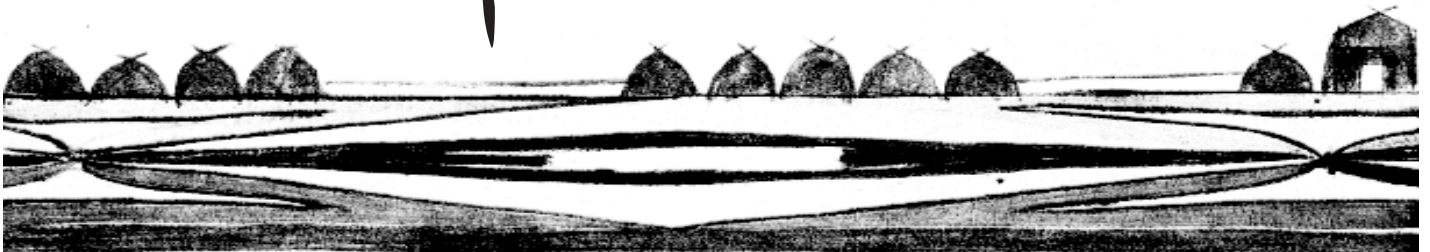
the framework was covered with bark sheets. Platforms covered with woven mats lined the interior walls and were used for sitting and sleeping.

Central hearths provided heat and light. Each village also had a community building, built like a house but much larger, where people could assemble for meetings and ceremonies. Another structure, roofed but with open walls and a platform, was also built near the plaza. Here leaders conducted public ceremonies and guests were received.

Each village had a leader who was advised by a council of male elders. Villages managed their affairs independently, except when matters concerned the entire tribe. In these cases, decisions were made that involved the consent of all village leaders.



Quapaw



Quapaw village life was ordered by ceremonies performed for important activities and events. Each clan had specific ceremonial duties. Some ceremonies, like those accompanying planting and harvesting activities, were scheduled according to season. Naming ceremonies, marriages, curing rituals, adoptions, and funerals were performed as needed.

The Quapaws were close allies of the French in colonial Louisiana. During the subsequent Spanish

regime, the Quapaws helped defend the colony from invasion by Indians allied with the English. The Quapaws tried to maintain their policy of peaceful coexistence when the United States purchased the Louisiana Territory in 1803, but they were forced to surrender their Arkansas lands to the U.S. government in 1818 and 1824. A Quapaw reservation was established in 1839 in northeastern Oklahoma. Today there are about 2,000 Quapaws, most of whom live near Miami, Oklahoma.



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First Encounters—The Indians

TUNICA AND KOROA INDIANS

by George Sabo III

When Hernando de Soto and his army approached the eastern bank of the Mississippi River in the spring of 1541, he visited towns of a native province called Quizquiz (pronounced “keys-key”). These Indians spoke a dialect of the Tunican language. At that time, Tunican speakers, represented mainly by the Tunica and Koroa tribes, occupied a large region extending along both sides of the Mississippi River in present-day Mississippi and Arkansas. How much of Arkansas was then occupied by these Indians is unknown, but French explorers and missionaries in the late seventeenth century reported Tunica and Koroa villages along the central and lower Arkansas River in eastern Arkansas, along the Ouachita River in south-central Arkansas, and along the Mississippi River south of its confluence with the Arkansas. Tunica Indians were sedentary agriculturalists. Corn and squash were the primary food staples. The men did most of the gardening. The women collected wild plant foods, including fruits, berries, nuts, seeds, roots, and herbs. The men also hunted deer, bear, and occasionally buffalo for meat, hides, and other products. Water from salty springs was evaporated to make salt, some of which was traded to other tribes.

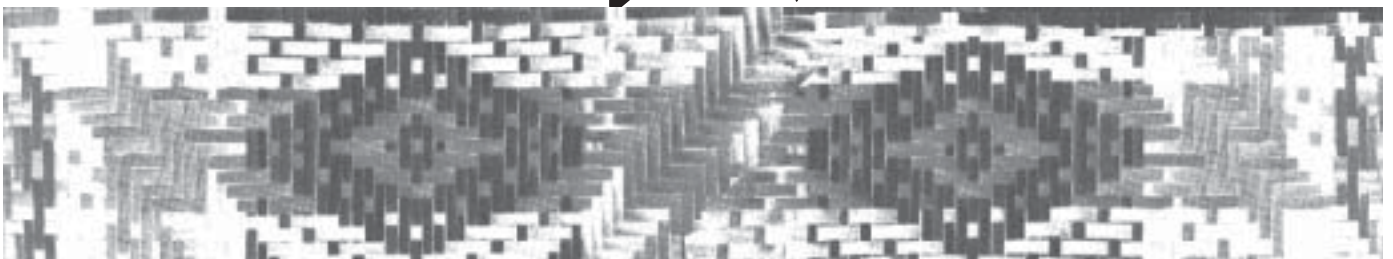
The men wore deerskin loincloths during the warm seasons, and they tattooed themselves and wore beads and pendants. Women wore short, fringed skirts of cloth made by pounding the inner bark of mulberry trees. They also tattooed themselves and

wore beads, pendants and ear ornaments. Women kept their hair in a single, long braid that often was coiled on top of the head. Both sexes wore cloaks of mulberry cloth, woven turkey feathers, or muskrat fur during the cold seasons.

Spiritual beings and powers were recognized in many elements of nature. The cardinal directions along with the relative positions of the heavens and the earth represented the primary dimensions of the universe. The terrestrial world of humans, plants, and animals separated upper and lower worlds of spiritual beings. Tunica



Tunica, Koroa



Indians believed that the sun was a female deity, and they recognized thunder and fire as important spiritual forces. Each village had a temple with a sacred fire where priests conducted rituals to maintain positive relations with spiritual beings.

Tunica villages consisted of circular dwellings arranged around an open area, or plaza, where the temple was usually located. Houses were built by setting a circle of upright posts into the ground. Horizontal cane stalks were woven through the uprights and a conical roof framework of wood poles was added. Walls were plastered with clay, and roofs were thatched. Small doorways provided the only natural light in these houses and the only exit for smoke. One late seventeenth century French explorer wrote that Koroa Indians decorated their dome-shaped houses with “great round plates of shining copper, made like pot covers.” Outdoor cooking hearths and above-ground grain storage bins were also built near each house. Feasts, dances, and games were held in the plaza.

Villages had leaders who inherited their positions. Separate leaders were appointed to manage internal village matters and external affairs including warfare. Warriors gained honor for their accomplishments and could be identified on the basis of their distinctive tattoos. Individuals could elevate their social standing through success in other activities, such as trading with Indians from other tribes or with Europeans.



A Tunica temple drawn by the Frenchman Du Batz in the eighteenth century

Most Tunica Indians moved their villages to the lower Yazoo River in present-day Mississippi by 1699. Many Koroa Indians—who suffered population losses from European diseases—joined the Tunicas, while other members of this group joined the Chickasaw and Natchez tribes. By the early nineteenth century, most Tunica Indians joined with Biloxi Indians living near Marksville, Louisiana, where today approximately 200 members of the Tunica-Biloxi tribe live.

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THE EXPEDITION OF HERNANDO DE SOTO IN SIXTEENTH CENTURY ARKANSAS

By Jeffrey M. Mitchem

Revised May 2002

De Soto's Route to the Mississippi River

Hernando de Soto was one of many Europeans to gain wealth and fame when he took part in the Spanish conquest of Central and South America in the early sixteenth century. In 1539, he used part of his fortune from his military service in Peru to outfit an expeditionary force of around 600 people, horses, war dogs, and pigs, and sailed from Cuba to the west coast of Florida. Landing in May, members of the expedition spent the next four years traveling through what is now the southeastern United States, searching in vain for gold and other riches like those found in Central and South America.

The first detailed study of de Soto's route was commissioned by Congress in 1939 in recognition of the 400th anniversary of the army's landing. The report on the study, compiled and written by John R. Swanton of the Smithsonian Institution, relied largely on the four surviving accounts of the expedition, on study of the terrain over which the army marched, and on the meager archeological information that was available at that time. Since 1939, others have attempted to verify the route in various places, especially in Florida and Alabama. Efforts proved most successful in Florida, where the likely site of the expedition's 1539-1540 winter encampment was located in 1988.

University of Georgia ethnohistorian Charles Hudson has led restudy of the de Soto route for many years, using recently obtained archeological information and new translations. Since Hudson's proposed route is often quite different from that proposed by Swanton in 1939, archeologists across the Southeast have been stimulated to renew their efforts to find the sites of the Indian towns and other places along the route that were described in the expedition chronicles.

All researchers agree, however, that the Spanish army reached the Mississippi River in the spring of 1541, two years after landing in Florida. The chronicles indicate that after building rafts, the expedition crossed over into what is now Arkansas on June 18, 1541.

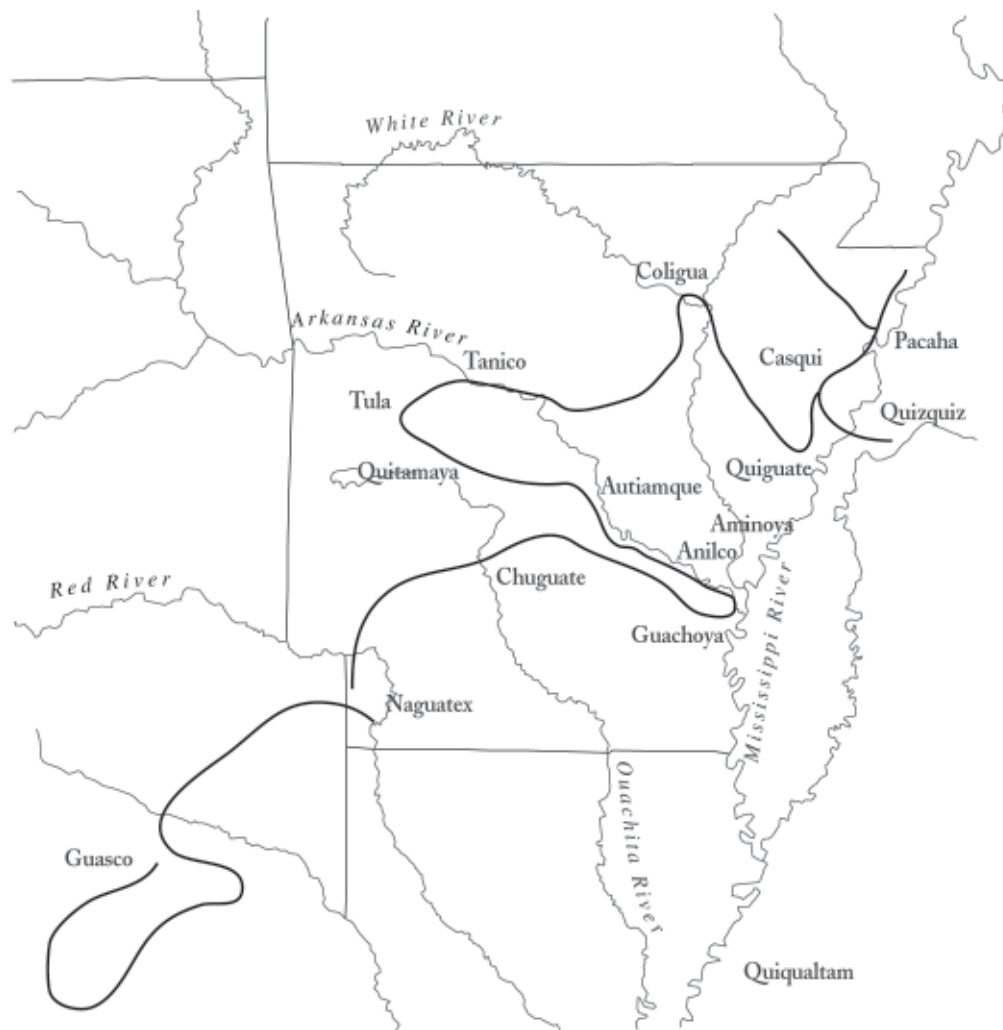


Brass bell from Parkin

Hernando de Soto in Arkansas

The Hudson route and the Swanton route are far more divergent west of the Mississippi River than east of it. The map included here shows Hudson's proposed route, which agrees with recent archeological and ethnohistorical studies in Arkansas. Hudson believes that the "River of Cayas" referred to in the chronicles was the Arkansas River, while Swanton assumed it was the Ouachita River. By Hudson's reconstruction of the route, the army spent two years in Arkansas, longer than in any other state. He argues that the army did not enter Louisiana, and that de Soto died in Arkansas (at Guachoya), not in Louisiana as Swanton's report indicated.

There have been many rumors of finds of possible sixteenth century artifacts in Arkansas, but only a few of these are actually available for study. Most prove to date from later times, but a small number are very likely from the de Soto expedition. A brass bell from the Carden Bottoms area of west-central Arkansas is a type known as a Clarksdale bell, a distinctive type that is known to have been brought by the de Soto expedition. These bells were used as gifts or for barter with the local peoples.



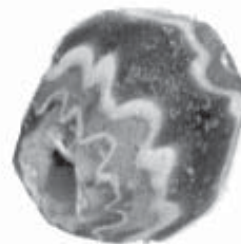
Halberd heads have been found at several locations in the state, but some of these have proved to be from more recent times. A halberd was a weapon with a metal head affixed to a wooden staff, that could be used like a spear or long-handled axe. They were losing popularity at the time of the de Soto expedition, but we know from the accounts that several soldiers were armed with them.

The best physical evidence of the de Soto expedition has come from the Parkin site in Cross County. Excavations at this 17-acre village site in northeast Arkansas have uncovered two complete Clarksdale bells, fragments of two others, two lead shot from Spanish firearms, a seven-layer glass bead, and a bronze coin. With the exception of the coin, there is little doubt that all of these artifacts came from the expedition. The lead shot (one is .61 caliber, the other is too damaged to tell) were used in the matchlock firearms carried by some of the expedition members.

By the time they reached Arkansas, they probably had run out of gunpowder, so they may have been trading or giving away ammunition. The glass bead is an especially compelling piece of evidence. It is a multicolored faceted chevron bead, a distinctive variety that we are certain was carried by the de Soto expedition for giving to the local people. The coin has been hammered and abraded so much that no designs are visible. Although it could be a Spanish coin, it could instead be an Indian Head Cent, which were also made of bronze. It was found in an area that had been disturbed in modern times. Archeologists and historians believe that Parkin is most likely the town of Casqui mentioned in the de Soto expedition narratives. One of the activities described for this location was the raising of a large wooden cross atop the mound where the chief's house stood. Archeologists in 1966 may have actually found parts of this cross. In recognition of the site's importance, it was included in what is now Parkin Archeological State Park.

Several Arkansas Archeological Survey archeologists have studied the Arkansas part of Charles Hudson's proposed de Soto route. They have found that, unlike the Swanton route, it is very consistent with the location of sixteenth century Native American sites. The Hudson route goes from population center to population center, no doubt because the army, which lived mostly off supplies and labor of the local people, had to go where there was enough food. By 1541, the army had been reduced to about 300 or so soldiers, 40 to 60 horses, and an indeterminate number of pigs. The food situation was made even more critical by as many as 500 enslaved native people who were forced to serve as bearers, servants, and concubines.

The expedition spent the winter of 1541-1542 at a large, prosperous town called Autiamque, which Hudson has suggested was located on the south side of the Arkansas River between Little Rock and Pine Bluff. After Hernando de Soto's death at Guachoya in southeast Arkansas on May 21, 1542, command of the expedition fell to his lieutenant, Luis de Moscoso. The survivors decided to abandon the search for riches and to



Chevron bead from Parkin site

march overland to Mexico. Traveling through southwest Arkansas and into Texas, they found less and less food and water, and fewer people. Eventually, they turned back, retracing their route to southeast Arkansas. They spent the winter of 1542-1543 at the settlement of Aminoya, which may have been located north of the confluence of the White and Arkansas Rivers. There they built boats, and in 1543 they set sail down the Mississippi River to the Gulf and eventually to Mexico. They were attacked almost continually while traveling on the Mississippi River. Four years after landing in Florida, the first major European expedition into the interior South had failed.

SUGGESTED READINGS

Note: There are four complete accounts of the de Soto expedition and a fragment of a fifth. Three of the accounts were written by members of the expedition who survived: Rodrigo Rangel (sometimes spelled Ranjel), de Soto's personal secretary; Luys Hernández de Biedma, the Spanish King's representative; and a Portuguese mercenary soldier known only as "Gentleman from Elvas." A fourth account, by Garcilaso de la Vega, was much longer and more flowery than the others. It was written decades later, based on interviews with survivors, and disagrees with the other narratives in many ways. It is clearly unreliable as an accurate account of the expedition. The fifth, partial account does not pertain to Arkansas.

New translations of the accounts and other useful information on the expedition is included in this two-volume set:

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Swanton, John R.

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INDIAN MOUNDS

Mounds built by prehistoric Indians are one of the most visible remains left to us from the past, but many have been destroyed in the past 200 years. There were probably thousands throughout Arkansas when the Europeans first came. Those left are mute testimony to the religious and political beliefs of Indians over several thousands of years.

At one time, it was thought that mounds were not built by the Indians but must have been constructed by intruders, perhaps from Central America, or even by a different race of people—hence, the term *mound builders* meaning a group of people different from the American Indians. It is now known that it was indeed native American Indians who built the mounds, not a mysterious race.

Mounds as we see them today are the result of many different kinds of activity. Some mounds were built to cover the tombs of dead chiefs; some accumulated from burial practices which involved placing an individual on the surface and covering him over and using the same place for a community burial area; some mounds were deliberately built as a platform for the chief's house or for the religious structure of the village. These latter mounds, called temple mounds, are often large because they are the result of successive layers of platforms each one making the mound higher and higher.

Mounds built for burial, or those resulting from successive burials, were built by Indians in Arkansas between approximately 650 B.C. and A.D. 1000. (After that time most, but not all, Indian groups buried their dead in cemeteries as we do today. Moreover, not all Indian groups in Arkansas during that 1,500 year time period buried their dead in mounds.) With the advent of corn agriculture, large villages, and complex social and religious organizations, the idea was introduced of having the chief's and/or the religious structure on a mound of

earth, raising it above the village. This structure may have been burned on purpose as part of a ceremony or burned accidentally since these structures were normally built of wood and thatch, and often the mound was then made higher. What we see today may be the result of several such stages of mound building which may have occurred over several generations. There are seldom burials or many artifacts of any kind in these temple mounds. In some parts of Arkansas, particularly in southwest Arkansas, after A.D. 1000 the Indians sometimes covered over burned houses with earth (essentially they buried the structure) and what we see today is a low earth mound.

It is incorrect to talk about the *mound builders*. Mounds were built for many different reasons by different groups of people over several thousand years.

